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ABSTRACT

An introduction is provided to the basics of intercultural communication, designed to go beyond cultural contrasts. Factors involved in communicative exchanges with people from other cultures who may think, feel, or act differently are explored. The importance in different cultures of gestures, valuing individuality versus the group, and culture shock when living in a foreign country are discussed. Tests or exercises are provided involving what to do in various situations to make an interaction more pleasant. Appendices include guidelines that will be helpful for people who use an interpreter or are leaders in personal or group encounters. (SW)

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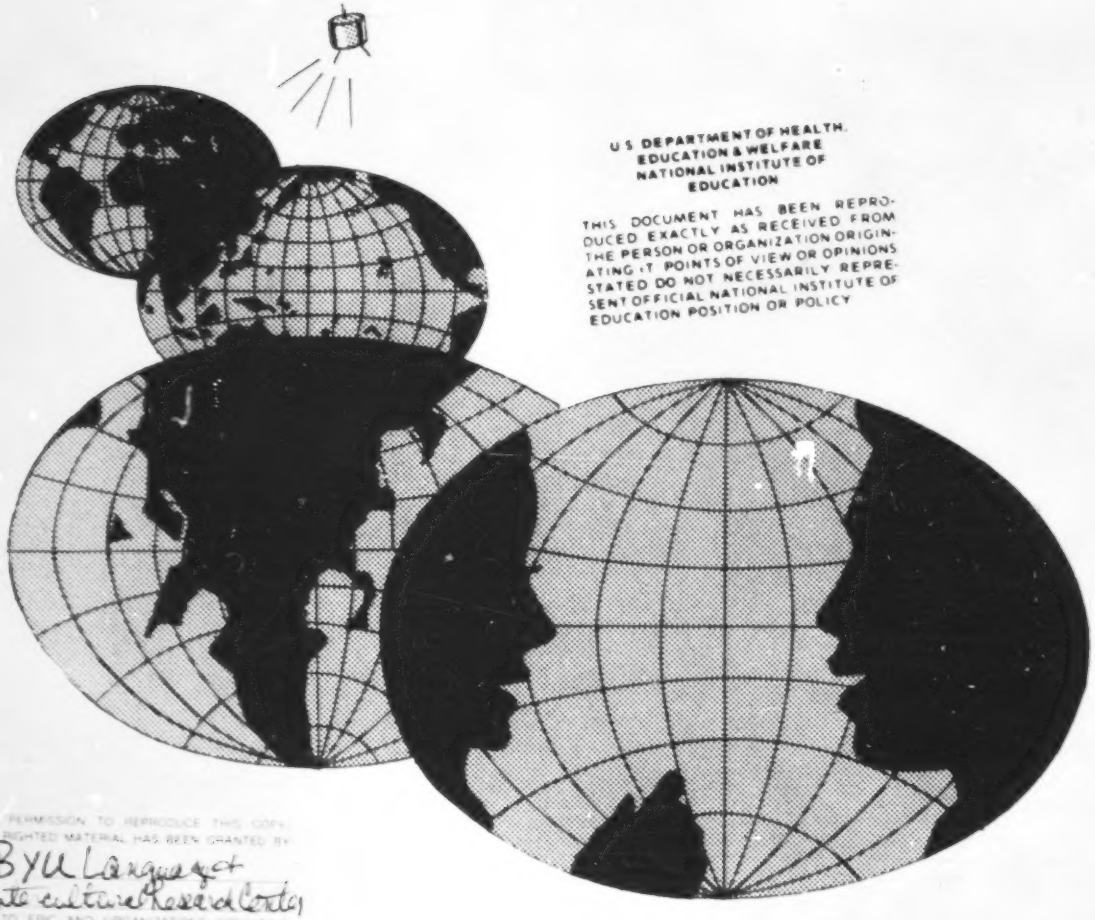

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INTERCULTURAL COMMUNICATING

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Brigham Young University LANGUAGE RESEARCH CENTER Communication Learning Aid

The information in this Learning Aid was taken from many sources which were the best available to the editors at the time of preparation. Views expressed or implied in this publication are not necessarily those of Brigham Young University.

The editors have tried to present the characteristics of these people in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for the erroneous impressions that may result and request that comments and corrections be sent to the Language & Intercultural Research Center, 240 B-34, BYU, Provo, Utah, 84602.

The editors are aware of the inherent dangers in using illustrations of a caricature nature since the style depends on distortion or exaggeration of features or mannerisms. The illustrations are intended to enliven the presentation, to make a contrast more graphic, and to help the reader visualize and retain a concept more easily. It is not implied that an idea presented by the illustration does reflect reality.

We appreciate and acknowledge the comments and contributions of various individuals and organizations in the preparation of this publication.

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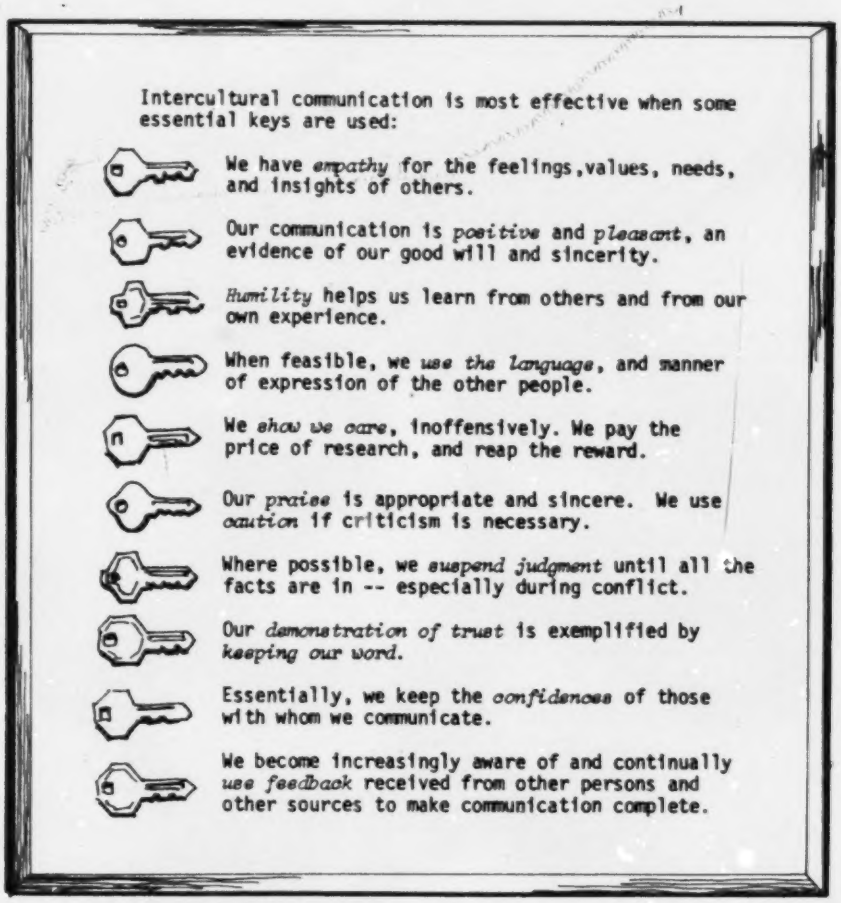
Shall we ever cease our explorations,
So that the end thereof will be
To arrive where once we started--
And know the place and the people
For the first time?
(from T.S. Eliot)

To know may not be enough...
To properly do may not suffice...
Yet, to appropriately teach others
To know and acceptably do...
That can be commendable! vlt

Introduction

We can adequately cross intercultural communication bridges and barriers. It is essential, of course, to be willing and able to acknowledge, identify, and deal with both their positive and negative aspects.

We need to learn what to say and do, and how to say and do it. For success, we focus on what people expect and interpret from their predispositions--and ours.


Intercultural communication is most effective when some essential keys are used:
We have *empathy* for the feelings,values, needs, and insights of others.
Our communication is *positive* and *pleasant*, an evidence of our good will and sincerity.
Humility helps us learn from others and from our own experience.
When feasible, we *use the language*, and manner of expression of the other people.
We *show we care*, inoffensively. We pay the price of research, and reap the reward.
Our *praise* is appropriate and sincere. We use *caution* if criticism is necessary.
Where possible, we *suspend judgment* until all the facts are in -- especially during conflict.
Our *demonstration of trust* is exemplified by *keeping our word.*
Essentially, we keep the *confidences* of those with whom we communicate.
We become increasingly aware of and continually *use feedback* received from other persons and other sources to make communication complete.

Why this booklet?

To introduce you to, or remind you of, some "basics" of intercultural communication. It is intended to help you go beyond cultural contrasts, beyond the usual "American" focus.

You will deal with significant similarities as well as with distinctions often encountered in communicative exchanges with people who may think, feel, or act differently. Elements which inhibit communications, and others which enhance it will be considered. You, the reader, will teach yourself in the process.

Information about specific cultures will be found elsewhere. Language tests and aids are also reserved for later experience. Consult the country- and culture-specific *Experiential Learning Aids* published by the Language Research Center. See also the extended bibliography concluding this booklet.

To be successful as intercultural communicators, we do not stop at "knowing the people." We recognize similarities that are significant and we bridge differences that make a difference: in customs, goals, and thought patterns.

And beyond that recognition, we feel our way into appropriate intimate contact with seemingly alien values, attitudes, and feelings.

We are able to work with and within such differences, neither losing our own values, or inappropriately modifying them in the confrontation, nor protecting ourselves unnecessarily with walls of emotion or intellect.

(Modified from Roger Harrison)

Intercultural communicating

It's all set; you're going!

Whether you are going on that dream trip come true or on an assignment (either a short visit or an extended stay abroad), you will have mixed feelings about that journey to another land.[1]

Opportunities for enriching experiences, expanding horizons, and continuing self-development are alluring. However, being a guest in another culture also carries a responsibility. In a very real sense you will be representing your country as well as yourself. You may be *the* American[2] that many people will come to know. Their attitudes and opinions about the United States will be influenced by how you react to them and their culture. Recognizing this, you may be concerned about your ability to project a positive image, to cope with change, and to avoid embarrassment.

Very real, perhaps, is the feeling of fear: fear of the unknown. (What will it be like? Will I be able to adjust? I've heard stories about how "strange" everything is.) To be sure, there are challenges in adjusting to a new environment. But you are about to have one of the most rewarding experiences of your life. Your new insights into life and your broadened understanding of other people can be invaluable to you throughout your life.

This booklet is not intended to teach you about a specific culture. Rather, it will help you see that much of what you feel and are is largely due to your American culture, and that the world does not revolve around *your* system of values, beliefs, and attitudes.

As you apply this knowledge to your "new" cultural experience, you will be making the first vital steps in making that experience both positive and memorable.

Which is better?

As you enter a new environment, you will encounter many variations in language, food and dress, customs, religion, and basic attitudes.

People in each culture have unique traits. And it is normal for them to feel that their particular way of doing things is better than any other. [This is called *ethnocentrism*.] Perhaps when you see things done differently, you will catch yourself thinking, "Back home we know how to do it right." If you then ask yourself, "But *why* is it right?" you will probably be forced to say, "I don't know; it's just better." This is a normal reaction to your own upbringing.

The fact that other people perceive the world differently may be very unnerving to those who have thought little about it. Getting along in another culture will be easier when you understand that others' traits and attitudes are not necessarily right or wrong, better or worse--they may just be different.

Understanding yourself

Knowledge, preparation and empathy are keys to a successful intercultural experience. No doubt you have already read and researched much about where you are going and about "them." This preparation cannot be minimized. However, as you begin to understand *them*, you also need to understand *you*. When you recognize that you are a product of your own culture, you will find the behaviors, attitudes, values, and beliefs of others more acceptable, and your adjustment will be easier.

This introduction, and other culture-specific Learning Aids published by the BYU Language Research Center, are written particularly for individuals and families who will have other than isolated intercultural experiences. Living and communicating with different people will demand that you understand both your own cultural perspective and theirs.

This booklet will help you prepare to interact with people in other cultures. The appendices also include guidelines that will be helpful if you use an interpreter or if you are in a leadership position in which you will have personal or group encounters, or need "right questions to ask."

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[1] Although this introduction is directed to those who are leaving the United States to visit or live in another culture, the discussion will also be useful for encounters with visitors from other countries who are living in the United States.

[2] The term *American* may be misleading, as it could refer to anyone from North, Central, or South America. Therefore, for our purposes, "American" will be used in all our materials to indicate a citizen of the United States.

Will the real "right way" stand up

Until one has had frequent and in-depth interaction with people of different cultures, it is difficult to imagine what differences actually do exist between cultures. And you can be sure they *do* exist. . . and can be fun to learn about and work with. Below is an exercise to help you see that the people and culture of the United States are as "different" as any others.

Choose the answer that you consider appropriate in the following situations:

1. [] In casual conversation you should stand two to four feet from the other person.

   [] In casual conversation you should stand very close, within a foot; and as you talk, you should purposefully breathe in the other person's face.

You probably selected the first situation, unless you have lived with some people in the Middle East or Latin America. In America, two to four feet is the polite and customary distance to stand apart in casual conversation. An American would consider a closer distance between casual friends as rude or strange. However, in some Middle Eastern cultures it is a sign of politeness to let an acquaintance feel your breath as you talk. There are no international rules as to how far apart two people should stand or sit while talking. You will become aware of possibly distracting differences.

2. [] After working all day at your job, you should stay and socialize with your co-workers--playing together on a ball team, for example--and plan to leave for home at about seven or eight.

   [] After working all day at your job, the time is now yours to spend with your family or in whatever way you wish.

The second one was most likely your choice. Americans do not like to be forced into activity without having a free choice in the matter. After a day on the job, an American may choose between going home or socializing, but the choice must exist. In Japan and some other societies, however, many workers are expected to socialize following work, the most common method being to play ball together.

3. [] It is unacceptable for two men to hold hands as they walk together in public.

   [] It is appropriate for two men to hold hands in public as they walk together.

Being an American, you probably chose the first example. In America it is not acceptable for men to hold hands in public unless one of them needs physical assistance. In many countries of the world, however, it is acceptable and common for men (and women) to hold hands in public. The connotation that Americans place on such an action is a result of their culture and does not necessarily apply to other peoples.

4. [] It is preferable to evade a direct and forthright answer, skirting the subject, leading up to it gradually and indirectly.

   [] Being direct and forthright is an admirable quality, because it shows that the speaker is honest and unafraid to say what he believes.

Of course, subject matter will often dictate a direct or an indirect answer, but Americans generally prefer that a speaker be direct and forthright. Often they equate this directness with honesty. However, in many countries of the world it is often considered more polite to skirt an issue or subject, arriving at it indirectly. Directness is seen as a lack of finesse.

5. [] If you were in agreement with another person, you would nod your head up and down.

   [] If you were in agreement with another person, you would raise your eyebrows.

You may think we are kidding. Perhaps you have never asked certain Polynesians a question that was to be answered in the affirmative. To many people of the world a nodding head does not indicate acceptance or a positive response. Then too, what may mean "yes" to some Polynesians can mean "no" to some other peoples.

6. [] A person receiving commendation for excellent personal performance would feel complimented with an incentive to continue excelling.

   [] A person receiving commendation for excellent personal performance would feel offended because group identification is more important than individual identification, and to be singled out is to be ostracized from the group.

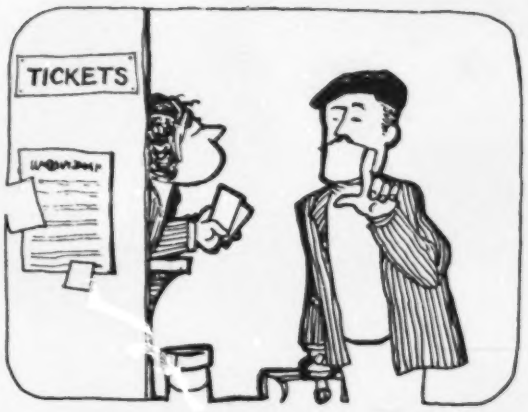
Many Americans pride themselves on their individuality. On the other hand, many people in the Far East live in a culture in which the group is more important than any individual.

When is a "wave good-bye" a wave good-bye?

There may not be a single gesture, facial expression, or custom that means exactly the same thing worldwide. Some cultures use gestures and expressions similar to those used by Americans. But cues whose meaning is obvious to us can be misunderstood or misinterpreted by people in those other cultures. Below are just a few examples of such differences between cultures:

1. The handshake is a common greeting in America for meeting both men and women. To the Asians, even those accustomed to the American practice of shaking hands, it is not polite to shake hands with women. In Germanic Europe, on the other hand, courtesy dictates that one shake hands with almost everyone, both when arriving and when departing.

2. It seems natural and complimentary to us as Americans to pat a child on the head. In Thailand and other countries of the Far East, however, where the head is considered sacred, it is highly offensive to touch another person's head.



3. Our "simple" gesture of waving goodbye doesn't always communicate a farewell. If you wave goodbye to a South American, holding the palm down and wagging the fingers, he may return and ask what else you want, rather than leave. In many countries, the gesture meaning to "come" is made with the palm down, much like the American way of waving goodbye.

4. To impress someone with your honesty and forthrightness, you, as an American, would probably look directly at the person while speaking. If you think someone is lying, you may even say, "He couldn't look me straight in the eye." But in many cultures, lowered eyes indicate, rather than an admission of guilt, an attitude of respect. Even in America, however, it is considered impolite to look at a person for long. This may be why Americans sometimes interpret the Frenchman's tendency to hold a gaze as being forward.

5. When an American introduces his family, the children are also included. However, in some countries, the children, taught to be respectful of adults, are not introduced. To greet children locally might prove awkward because they would not be expecting it, and may not know how to respond.

6. Nodding the head up and down to indicate "yes" and shaking it from side to side to mean "no" may seem universally accepted signs. But in some parts of India and the Middle East, nodding the head means "no," while shaking it from side to side means "yes."

7. In Europe, if you are trying to ask a ticket clerk for one ticket, you would probably raise your index finger to tell him you want one. If you do, don't be surprised when you receive two. In Europe, if counting on the fingers, "one" is often indicated by the thumb. In other countries, the American finger count for "two" (first and second fingers in a V-shape) may be offensive and usually should be avoided.

Miscues and missed cues

You will do well to learn what such gestures communicate in the culture you will visit: which gestures are common to both cultures, and which are distinctly "yours" and "theirs." Even if you are merely aware that gestures do not always communicate, or may miscommunicate, you can decrease the number of embarrassing moments.

You may be asking, "So just what *can* I rely on when I go to another country? If gestures mean different things, if facial expressions are not always indicative of what I usually interpret them to be, how will I know if I am making myself understood, and how can I figure out what people are really feeling and thinking?"

People are people no matter where they live. They have certain feelings and emotions in common. They respond to love and concern and are upset by indifference or antagonism. They love their parents and friends; they are respectful of certain members of their society; they are concerned with providing food, clothing, and shelter for their families. The "difference" is that diverse cultures have different ways of interpreting and showing such universal feelings. These ways are what you may not be accustomed to. What angers you may not disturb an Oriental, and vice versa. Ways of showing love--in fact all forms of emotional display--may also differ between cultures.

Actually, the people of each culture *will* "tell" you what they are feeling and thinking--in their own way. They will "tell" you through their reactions, behaviors, orientations, communication patterns and lifestyles. They will always give feedback. It is your responsibility somehow, to understand what's going on--to receive the answer within its context.

The principles of communication you will encounter in other cultures are probably just as effective and correct as the ones you normally use. When *you* are the visitor, *you* are the one who is different! Learning the language can help you overcome some of the trouble you have in communicating, but learning what is polite and acceptable in a particular culture is also essential. Some customs, gestures, and behavior may be common in both countries; others are unique to the culture in which you will be involved.

You also have the responsibility of "looking at" as well as "being looked at," of evaluating as well as being evaluated. You may have some preconceived ideas about what Germans or Nigerians or Koreans are like, just as many people throughout the world have some stereotyped notions about what "an American" says and does. If you suspend your judgment and take time to observe yourself and your normal pattern or life, the more you will learn--about yourself and the other culture.

You don't have to give up being an American. On the contrary, you will probably make others feel uncomfortable if you try to be something you are not. Even so, you may be confused if it appears that the local people expect you to act like them. At other times they may expect you to act very differently than themselves. They may even treat you in ways that are not acceptable in their own culture. What is socially acceptable often will depend on the situation and the people involved.

Though you can't live exactly as you do in your own culture, it may be inappropriate to try to live exactly like the people in the culture you are visiting. You will need to find a balance between maintaining your own identity and avoiding "cultural imperialism."

So what? Read on . . . .

Mom, apple pie, and "the American"

You have certain attitudes, feelings, and reactions that are distinctly "American." This is due to the fact that we have more in common with other members of our own society than with people of other nations. For instance, we use certain idiomatic expressions; we shop in essentially the same kinds of stores; we participate in similar kinds of recreation; we have gone to the same kinds of schools; we have similar kinds of television, radio, and newspaper coverage; and we expect certain reactions from people in certain situations. These similarities bind us together into an "American" society.

When we discuss the similarities among Americans, however, we don't mean that we are 200+ million carbon copies of each other. If, in this discussion of American characteristics, you find that some don't apply to you, it does not mean you are *un*American. However, it is likely that more of the traits will fit you than would fit a non-American.

You are about to put yourself in the role of a "typical" American. Your lifestyle will be described. As you are then "confronted" with a different culture, you should analyze your initial reactions, in view of the insights you gain from these discussions.

Example I

You are a young American man who has just graduated with a master's degree in business administration.

You were raised in a split-level brick home in a subdivision of a midwestern city. While you were growing up, you shared a bedroom with your brother; your two younger sisters had rooms of their own.

When you were old enough to drive, you used the second car--the one Mom had used for shopping and taking your sister to her piano lessons-- to drive to school and on dates.

You were used to a color television, dishwasher, clothes washer and dryer, and two telephones. While you were in college, Mom refurnished the living room, and Dad remodeled the garage to make room for a work area where he could tinker with his woodworking tools.

You were married last year, and you and your wife have been living in a duplex. Your apartment has two bedrooms, one of which you have been using as a study and workroom. You don't have a dishwasher, but you share a clothes washer and dryer with the other family in the duplex. You have a portable television and a stereo, and you are buying your own car.

Now that you are graduating, you have been offered a management job in an overseas branch of a large United States company. You fly over for some preliminary meetings.

Karl, a native of the country, who will be an associate in your office, invites you to visit with his family for dinner shortly after your arrival.

You found the city picturesque and the old architecture beautiful but never thought of people living in those old buildings until the taxi pulled up in front of a grey, four-story building that appeared to be several centuries old. You climb the cement staircase to the third floor. In the dimly lit hall is Karl's apartment.

As you visit, you learn that Karl has no car, that he takes the bus to work. He has been waiting a year to have a telephone installed. A television just fits in the corner of the small living room. The kitchen is tiny, so Karl's wife serves some sandwiches in the living room. She explains that all meals are served on the small

table you are seated at. Further conversation reveals that the children sleep on roll-away beds in an all-purpose storage room and that the couch folds into a bed in the living room for the husband and wife.

What do you think as you drive home that evening?

☐ "I'd never ask my wife to live like this! She'd die without some room to move around in. Surely there must be some homes or apartments comparable to our cozy duplex at home."

☐ "How can people live like this? It's disgusting! Doesn't Karl want something better for his family?"

☐ "Karl's salary is about the same as mine,

yet he's limited to this small apartment. Does this mean I might have some trouble finding the kind of living quarters I'd like?"

☐ "How depressing! I can't enjoy socializing in these cramped quarters. When we're living here, I'll be sure to avoid any further dinner invitations from Karl."

Any of these reactions might characterize an American moving for the first time to a foreign culture. Although Americans constitute only six percent of the world population, they consume a large percentage of the world's resources. Many products that Americans consider necessities are considered luxuries in other lands. Most Americans think such things as televisions, cars, telephones, washers and dryers, and lots of space are indispensable.

Although you may not consider yourself "rich," you are provided with things possessed by only the wealthy in some cultures. Not everyone in America is successful, but the middle-class value system says that everyone should try to be "a success," which is often considered in terms of money and the things that money can buy.

No doubt Karl, too, is as interested in providing his family with the comforts and conveniences of life as you are, but the economic conditions of his country limit his ability to provide things which are within easy reach of most middle-class Americans.

You too will find it necessary to modify your lifestyle in this new culture. Although your salary may be sufficient to allow the purchase of an automobile, you may frequently find it more convenient to use public transportation. More spacious living quarters probably exist, but may be much more expensive than Karl's small apartment. The fact that you can afford a telephone may not make it easier to obtain one; perhaps you will be placed on a waiting list. Obviously you won't find everything just the way it was "back home." You will have to reconcile yourself to some inconvenience and change in routine.

Example II

You are a middle-aged American housewife living in a split-level home similar to that described in Example I. Your husband's father was a farmer in your midwestern state. Many years ago, your husband left the farm and started working as a stock boy for a department store. Now he is general manager of that same store.

You have both worked and sacrificed in the early years of your marriage to provide your children with material comforts, and especially with the opportunity for an education and the improved life a good education offers. Your two sons have graduated from the university, and one daughter is working part-time to finance her university education. Another daughter married shortly after graduation from high school. However, she received training as a beautician, and she runs a small beauty shop in the basement of her home.

Although you worked during part of your married life, you are now able to spend the day at home. You have had time to take an adult education class in interior decorating which helped you in refurnishing your living room, and you learned how to make gifts and wall decorations in lessons offered by a crafts store. Your husband, who is nearing retirement, recently bought a woodworking set with which he spends a lot of time. He did the landscaping when you built your home, and he takes care of all the yard work himself.

Your family is hosting an international student from the Middle East, who is attending the university with your daughter. She has been living in your home for two weeks now. You have an opportunity to ask her about herself, her country, and the lifestyle of the people there.

Magda reminds you that her family is rather well-to-do in comparison to the majority of her countrymen. She has never done any kind of manual work in the home. They always have maids to do the cooking and cleaning. Her father, who, like your husband, is also manager of a prosperous business, wouldn't think of doing any repair or maintenance work around the home. He hires a gardener or laborer.

She is surprised to learn that your husband worked himself up from a farmer's son to a successful executive. She explains that in her country people must be satisifed with the position and status into which they are born. One born into a lower class has difficulty achieving wealth or social status. Educational opportunities are increasingly available to children on all levels of society, but this does not greatly affect the movement of an individual from lower to upper levels of the social scale.

As you contemplate your conversation, what are your thoughts?

☐ "No wonder Magda never lifts a finger to help around the house! She's been spoiled rotten!"

☐ "What a backward country she comes from. It must be a dictatorship, trying to keep the poor people ignorant so that the wealthy and influential people can exploit them."

☐ "I guess in her country we'd just be considered peasants who got lucky. I'll bet she even thinks of herself as far above us in social status--just because Harold was born on a farm. She makes it sound like it's a crime to improve your life through hard work."

Americans, with the exception of some minority groups, believe that everyone can achieve success through hard work, that man can overcome his environment and heredity. They admire action and energy; sitting and thinking seem to them to be useless. They look for visible results and practical applications.

Americans are typically competitive and aggressive. They take pride in breaking records set by others, an attitude reflected in their emphasis on personal achievement, especially secular occupational achievement. There is no stigma attached to a man's rising above the station into which he was born. In fact, the poor or underprivileged person who "pulls himself up by his bootstraps" and achieves success in business, politics or the world of finance is legendary in America.

Working hard and playing hard, Americans are always busy--even on vacation. America is one of the few countries in which people of all social classes engage in physical labor--working in their yard and doing their own housework.

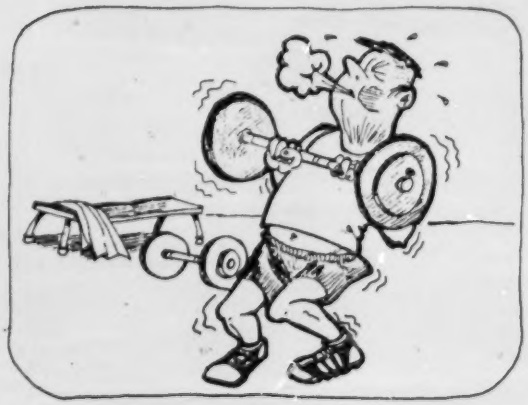
Because these are the American values and beliefs, you may view Magda's lifestyle as undesirable or repressive. But doesn't Magda find certain things equally "undesirable" in the United States? You think she isn't doing her share of

the housework because she's been "spoiled." Could it be that her culture has taught her quite another reaction to manual labor? What other attitudes of hers clash with yours? Does the fact that they are different make either one or the other "bad"?

Educational opportunities vary greatly between countries. In the United States, education is available to all and is considered extremely important. The school system is also oriented toward competition and winning. Pragmatic thinking is ranked high. The expansion of college education has, on the whole, reduced educational inequalities in terms of sex, race, religion, and income. The expanded facilities for higher education are utilized primarily by young people; for adults, correspondence and night schools have emerged. From childhood Americans are encouraged to be independent, to make decisions and develop their creativity.

Obviously the educational system in Magda's country is quite different. We may justifiably consider it unfortunate that education is not available to all, but it is unwise for us to make judgments about just why this condition exists or how it could be remedied.

Example III



You are a seventeen-year-old American boy. Your father is a high school science teacher, and your mother works for a real estate agency. You have two younger brothers.

Your father is forty two. He works hard to keep in shape. Recently he joined a health spa, where he works out several times a week. He is balding, and your mother is trying to talk him into getting a toupee.

Your mother is forty and also works hard to keep a youthful appearance. She has her hair done weekly and has been using a rinse for years to hide gray hairs.

Your father's parents live in a nearby town. They visit occasionally, particularly on holidays and birthdays. Your mother's parents live thousands of miles away. They are old, and you see

them once or twice a year--at a family reunion or when your family takes a vacation to their state. Because of their age, and because no other relatives live near them, your parents are considering bringing them to your town, where they could live comfortably in a nearby rest home.

After high school graduation, you spend a summer abroad. In the Chang household, the father's parents live with the family and are shown the utmost respect. They are sought after for their wise advice. Three teenage children and two cousins also live with this family.

You've observed your parents' efforts to look younger and have heard them complain about the fact that they are aging. The couple you live with, on the other hand, are looking forward to growing old. They are proud of their gray hairs and feel it a sign of their "arrival" at an age when they soon will be able to live with their children and receive respect and love in their old age.

The mother's parents live very far away. Traveling is very expensive, so she is able to see them only every few years.

As you compare your family relationship to theirs, what are your impressions?

☐ "I don't like living with all these people: grandparents, cousins. Shouldn't they be in their own homes?"

☐ "Dad sure looks great compared to Mr. Chang. Mrs. Chang loves to cook as much as her husband loves to eat her cooking. No wonder he's so fat.

☐ "Mrs. Chang is really quite pretty. I wonder why she doesn't fix herself up a bit. That gray in her hair makes her look as old as Grandma."

☐ "It's kind of nice having some other family members nearby. I never appreciated before all that my grandparents could teach me if I only knew them better."

Your reactions are due to basic differences in the values you and the Changs place on youth and age. In the United States "youth" is the magic word. It is desirable to be young (from late teens to early thirties). The emphasis of advertising is to associate products with youthful, beautiful people, and many products are designed to help the American look and feel younger. Older people often try to keep the illusion of youth by wearing clothes suitable for younger generations. In the United States, there is little desirable about growing old. Usually older people are respected only if they can communicate and interact with young people.

What appears to you to be the Chang's carelessness about maintaining their youthful appearance is actually an outgrowth of their culture's way of looking at the importance of age and aging. To their way of thinking, there is great value in being, and even appearing, older. Mrs. Chang is not "letting herself go" by not covering her gray hairs, nor is Mr. Chang ignoring modern fashion by risking obesity and eating heartily.

Were you also annoyed or surprised to find so many relatives living under the same roof? The American family is generally a two-generation nuclear group. If grandparents live nearby, they may be only occasional guests in the family home. Often they are placed in rest homes. Apparently in the country you are visiting,caring for the aged is a family responsibility. More distant relatives might also be taken into the home and supported.

Example IV

You are an American civil engineer. You have been active in local politics and were even a delegate of your party at a state convention. You have supported government policies that protect the rights of the individual and decrease control by the central government. In recent years you have been concerned about the increasing amount of welfare being distributed by the state and national governments. As one who strongly believes in earning his own way through life, you have resented "freeloaders" who look for "something for nothing."

You are assigned to supervise a building project in another country. Shortly after arriving there, you are informed that you must register with the police in the city. If you move to another city, you must unregister in the first city and reregister with the new police department.

You learn that you are living, at least temporarily, in a socialistic society with a strong communist party. Medical care is completely socialized. Education is also free. Welfare assistance is readily available to all who are unemployed or in need.

In looking for an apartment, you find that you cannot live in some apartments you like because they are part of a federally-funded housing project available only to citizens. You also

learn that monopolies control most large businesses.

What do you think of all this?

☐ "What a bunch of freeloaders! Don't they realize what their government is doing to them?"

☐ "Register with the police? I've never been so insulted! What do they think I am, a spy? I'm going to the American consul about this!"

☐ "All this free stuff might be great for them. But what about me? It's pure discrimination! If *I* get sick, I pay an outrageous bill. If *I* want decent housing, I have to pay a huge rent because government housing is closed to me!"

☐ "This is a terrible inconvenience. I'll do it because I have to, but I still think they could come up with a more efficient system."

America originated as a nation ruled by elected people. The democratic system was established with checks and balances to maintain stability within governmental systems. Changes in government are not violent.

Americans feel that laws have an informal leeway but that law machinery should be inflexible. They consider it objectionable to obtain a job or favor by using undue influence. It is even worse for public officials to show favoritism. Government officials are expected to be honest. It is against the law for them to accept bribes.

Unfortunately, many nations have had considerable problems in establishing and maintaining stable governments. Many have suffered revolutions. Some are controlled by dictators or military re-

gimes. Others have problems with revolutionary guerillas.

These factors, however, are beyond the control of a visitor, and it is generally advisable to avoid discussing them. Remember, many political systems are very different from your own and must contend with many problems of which you may be unaware.

Your reaction might also reveal your resentment of systems that diminish your importance as an individual or seek to control your lifestyle. An American likes to think of himself as a separate, distinct person. He will cooperate and compromise his own ideas for the sake of action (as you surely must in this new culture), but he likes to think that he is making up his own mind and being self-reliant.

However, considering the strong emphasis on competition and the importance of the individual, most Americans are amazingly conformist in their orientation. "Keeping up with the Joneses" means not only trying to improve one's lot in life but doing so within the norms of acceptable behavior.

Example V

As an employee of an international company, you have been assigned indefinitely to an overseas branch. Because you are single and will not be returning to the United States for a number of years, you want to establish some social relationships with fellow employees and natives of the country.

However, many of the things you say and do are met with disapproval. For example, the first few weeks on the job you received some odd stares as you got acquainted with your associates. You thought they'd appreciate being called by their first names, but some of them seemed offended.

You soon realized that you can't be outspoken in your criticism. You're confused about how to handle management problems if you can't approach the employees in a frank, direct manner.

Even socially you're treading on "thin ice." All those casual habits, so perfectly acceptable at home, simply are not acceptable. Like that date you had to the movies last week--she was obviously annoyed that you didn't wear a tie and suit coat, and she was shocked when you tried to hold her hand while walking down the street.

What are your feelings about these attitudes toward interpersonal relationships?

☐ "They don't like me because I'm an American. I wonder if they'll ever give me a chance to show them what a friendly guy I really am."

☐ "What a bunch of stuffed shirts! Can't they take a joke?"

☐ "Well, if they think I'm going to let them get away with anything just because they can't take a little criticism, they're wrong!"

☐ "What a putdown. Just because I wanted to hold her hand doesn't mean I wanted to marry the girl. I guess her folks have taught her to be afraid of men."

☐ "Looks like I'll have to do some changing myself if I want to get along with the people here."

Americans are readily recognized by foreigners as the ones with the ready smile and the "glad handshake." They are invariably outgoing and have a strong public relations orientation. Although foreigners generally admire this attitude, it also confuses them, for they consider Americans to have a very shallow idea of friendship.

Although America is a noncontact society, and a kiss or embrace is generally used as a greeting or farewell only among family or very close friends; other common social and dating practices may be considered extreme in other cultures. Any public display of affection, such as holding hands, may be offensive.

Americans are generally very direct in their approach to other people. "Telling it like it is" describes the person-to-person, face-to-face confrontations that characterize the modern American approach to interpersonal problems. Americans "face the facts," "go straight to the source," "meet the problem 'head on,'" "put all their cards on the table," and get it "straight from the horse's mouth." They consider being forthright

and outspoken a sign of honesty. They speak frankly and directly and do not feel that they are being unpleasant in so doing. In many other cultures, however, directness and open criticism are considered extremely offensive.

Most other cultures, however, have preserved much more formality in first meetings, public appearances, and other social relationships. The intimacy of calling a person by his first name is reserved for a close relationship. Informality in dress, common anywhere and any time in the United States, is unacceptable in certain places and at certain times in other lands.

The average American considers formality and protocol pompous and arrogant. The American man dislikes wearing a tie and jacket unless it is necessary. He tends to call everyone by his first name immediately, even on first meeting.

If you can't be yourself in another culture, what "self" can you be? What can you do and say?

Some of your personal characteristics and habits may be unacceptable in the culture in which you are now living, but common courtesy and respect for the feelings of others should direct you in forming comfortable relationships.

Most citizens of this country will understand that you are new in their culture and will accept more blunders from you than they would from another native. Most people are sympathetic to a visitor to their country who admits his limitations and seeks help. Rather than being alienated by poor language ability or social *faux pas*, many people have come to the aid of a visitor who has frankly admitted, "I'm just now learning your language and your customs. Please help me understand." However, despite the good will and patience of your hosts, you still owe them a wholehearted effort to learn and respect customs which are important to them.

Review

Interpersonal communication between people whose cultures and life experiences are very different requires special skills. An understanding of the other person's ways of thinking, living, and communicating is basic. A knowledge of the language spoken in the other country will be extremely helpful. In addition, your perception of non-verbal cues may convey more to you than spoken words. Variation in circumstances will also alter your comprehension and expectations.

Apply helpful ideas you have learned in the preceding examples to complete the following exercise.

Knowing that Americans feel like this:	And that other cultural viewpoints may be:	What can you do to make interaction pleasant?
1. Americans are accustomed to many things which are considered luxuries in other lands.	In many cultures, you will be considered "rich" simply because you are an American.	*Possible Responses:* You will be required to modify your lifestyle to conform to circumstances and comforts available. Suspend judgment and be patient with necessary limitations. *You continue:*
2. Americans believe that in large part they can create their own destiny; that a person can achieve what he is willing to plan, sacrifice, and work for.	The people of many cultures believe that people have very little to say about what comes in life; that fate deals out what is in store for them. It is proper to accept one's fate without questioning.	
3. Americans are competitive and aggressive and admire those who achieve success through hard work.	Some cultures consider it inappropriate or impossible for one to alter the social position or status into which he is born.	
4. Americans of all social classes engage in physical labor.	Many consider manual labor demeaning.	
5. There is great emphasis on looking, acting, and feeling "young." The old are often cared for in nursing homes.	Grey hair is considered a symbol of wisdom and the elderly are greatly respected and honored.	
6. American families are mostly nuclear, consisting of only the parents and children.	Many families in the world are "extended," consisting of several generations, and many other more distant relatives.	

7. Americans are accustomed to great freedom of choice, movement, and expression. The people can limit government control.	Many forms of government conflict with the American ideal of freedom of choice and action. Many countries have had difficulty maintaining government stability.
8. Americans are very mobile. They think nothing of moving thousands of miles if their job requires it, leaving family and friends and making new friends quickly and easily.	Many of the world's peoples have never traveled more than fifty miles from their places of birth. Their acquaintances are those they have known all their lives.
9. Americans consider themselves independent individuals. They want to make their own decisions and expect and enjoy recognition for individual achievement.	The groups one identifies with may be more important than individual efforts or individual recognition.
10. The American is informal and usually outgoing. He calls everyone by his first name. Social manners are generally informal.	Most cultures preserve formality in public interaction. Public displays of affection and informality in dress may be offensive.
11. Americans have relatively little respect for rank or authority, especially inherited authority. They think a person should "earn" his right to rule.	Many people of the world willingly accept their station in life, and seldom question those in power.
12. Americans are frank and outspoken. They consider it a sign of honesty to speak candidly.	Directness and open criticism are considered extremely offensive. Delicate negotiations are often handled by intermediaries.

HOW "OTHERS" SEE "AMERICANS"

Can you cope with how the people of other cultures view Americans, and help others understand *you* so you can communicate with *them*?

Many others see "Americans" as:

* CARELESS (with dress, possessions, time, money, rules, manners, ceremonies, nature, relationships, politics, and more)
* GENEROUS/HOSPITABLE (as victors in war, as neighbors, as U.N. benefactors, as "friends in time of need")
* SELF-INDULGENT (pursuing "material happiness")
* SENTIMENTAL/ROMANTIC (prone to extremes in emotional expression; open)
* MATERIALISTIC (usually honest; ambition and "success" seem paramount; vastness)
* CONFIDENT and SELF-CONFIDENT (even brash, yet demand almost too much of selves)
* COMPLACENT yet ARROGANT (peculiarly ethnocentric, embarrassingly so; misunderstand "honor")
* COLONISTIC (ethnocentrically imperialistic; disregard for other systems; overly proud of own systems)
* COMPETITIVE yet EQUALITARIAN (a paradox to most in children-to-adult varieties; class and "rank" may be temporary; no real "aristocracy")
* RESOURCEFUL (combining all of the above; lovers of "common sense" and "results", inventions, innovations, and flexibility; "now" oriented)
* INDEPENDENT and DIFFERENT (individually feeling not to "fit the mold" but fiercely defensive if encroached upon within it)

Absorbing culture shock

Is it possible to fit in everywhere--to be an "international?" Are there people who can ignore their own culture and adapt completely to other ways of life? It is doubtful. Each of us has attitudes, emotions, prejudices, habits, and mannerisms that are as much a product of our culture as is the language we speak or the beliefs we accept and react to regularly.

Sign language

Many people think that knowing and using some of the language of a people insures automatic communication with them. But when we consider that "communication" includes all behavior and circumstances, it is clear that a knowledge of the written and spoken language may by itself be insufficient. Your peace of mind and efficiency depend on hundreds of signs and symbols about which you are largely unaware. These signs or cues that you use to orient yourself to the situations of daily living include: when and how to greet people, eat food, get from place to place, and talk informally with others.

When you enter a strange culture, all or most of these familiar cues are removed. You may be like a fish out of water. No matter how broad-minded or full of good will you may be, props have been knocked out from under you and you will be affected. The mental and emotional adjustment required of those living abroad is real.

The problems of adjustment come to all, but to each with varying intensity. It helps to know that such problems will arise and to know what it is you are experiencing. This difficulty in confronting and coping with new cultural circumstances has been termed "culture shock." It affects nearly every traveler--even experienced ones. Yet millions of people have lived through it. You can, too.

An intercultural experience is a potent and personal teacher; it forces you into realizations about others and about yourself. Indeed, the greatest "shock" may not be in the encounter with a different culture but in the recognition of how your own culture has shaped you and what you do.

This difficulty might also be termed "role shock." Many times what is really "shocking" to people is not necessarily the new culture, rather it is a change of roles they are forced to assume within their family or organizational structure as it functions in the new culture.

Accepting the fact that adjustment is a challenge, but remembering that it is a temporary condition that will pass as you become familiar with the language, mannerisms, and local customs, is the first step toward adjustment. You may not like to believe that you are experiencing emotional stress, but it is wise to admit it when it happens. Even mild cases generally involve four phases and occur during the earliest part of a stay abroad.

Phase I: "How quaint!"

The spirit of adventure carries you through the "honeymoon" phase. Generally someone will help you get settled, you will be excited about the "newness of it all," and possibly things will go well. You are comfortable as long as you can see similarities between your native culture and your new environment. Normally this phase does not last if you remain abroad and must seriously cope with real conditions of life.

Phase II: "It's just not like home."

When the newness and excitement wear off (from a few hours to six months), the real challenge starts. As you begin to see and feel differences, things may go wrong, and you may begin to feel disoriented. Because language is the most common communication tool in any society, it offers the greatest security in personal relationships. If you do not have an adequate interpreter, you will be stripped of your primary means of interaction. You will be unable to display your education and intelligence, symbols that give you status and security back home. As you meet other educated and intelligent people, but are not able to respond to them on their own

level, you may feel that you are on the level of a child again. This could prove most frustrating.

Culture shock is a psychological reaction that is manifested in physical behaviors. Another sign that you are in the critical second phase of cultural adjustment is the tendency to sit around with other "foreigners" and complain with them about the country and the people.

You may be excessively concerned over the washing of hands, the cleanliness of drinking water, food, dishes, and bedding; as a result, you may fear physical contact with attendants or servants. You can be identified by your absent-minded, far-away stare and you may feel a dependence upon long-term residents from your country. You may experience fits of anger over delays and other minor frustrations, or fear excessively the possibility of being cheated, robbed, or injured. You will show great concern over minor pains and eruptions of the skin. Finally, your frustrations will be highlighted by a terrible longing to be back home, eat the foods you're accustomed to, visit familiar places and relatives, and in general, talk to people who "really make sense."

This phase may also be characterized as a "culture fatigue," something like battle fatigue. One just gets tired of not being home. In spite of his ability to cope on a daily basis or in specific cases, he eventually becomes generally uncomfortable.

Phase III: "It's starting to make sense."

The first sign of your recovery from this critical phase is the return of your sense of humor. You enter the third phase when you begin to recognize communicative cues: people's faces, actions, and tones. And you begin to piece together a pattern of behaving and living. Mastering the language, you begin to communicate more effectively. As you build your familiarity and knowledge, you find yourself making it through each day with greater ease.

Many government and private organizations specialize in preparing Americans to adjust to their experience abroad. One such program suggests to its participants that to be adequate "culture shock absorbers," they have to first develop self-awareness--an understanding of their own feelings and cultural patterns, what offends or confuses them and why they feel dissatisfied, as discussed on the preceding pages. It is suggested that the visitor temporarily suspend judgment about conditions he finds unpleasant or confusing until he learns more about the people and the reasons they think and act as they do. The recovery stage progresses rapidly as he begins to empathize with the natives of the host culture. He imaginatively meets each challenging or perplexing situation, concerned more with gaining new insights and new friends than with feeling sorry for his inadequacies or the country's seeming oddities. He remembers who "the foreigner" really is.

Phase IV: "I understand."

The fourth and final phase will carry you through your stay abroad. Now that you are willingly adjusting to the new culture, you can accept it as "just another way" of living. It does not mean that you are enthusiastic about everything the people do or about the way they do it; it does mean that you can accept and understand the differences. You will still have moments of strain and times of misunderstanding, but you will begin to feel more "comfortable" and will genuinely enjoy yourself.

Some people "take to" another culture sooner than others do. Then again, you may adapt more quickly to one culture than to another. The more a culture differs from your own, the more difficult you might expect your adjustment to be. However, if you have had previous intercultural experience, you will probably have fewer problems than a "first timer."

Cultivating awareness

Furthermore, to the extent that you have the following general characteristics, you will adapt readily to varying cultures:

Awareness of self. You need a positive self-image and must have the ability to adapt. You need to be emotionally stable in situations that challenge personal feelings. Self-motivation allows you to act positively rather than react negatively to a strange environment.

Awareness of others A tolerance of ambiguity and uncertainty makes it easier to understand others.

Awareness of circumstances. A sensitivity to circumstances allows you to pick up behavior patterns more quickly. If you look, listen, and appropriately imitate, you will communicate more effectively with people around you, and you will be able to establish pleasant relationships.

Adjusting to a new culture can be a powerful learning tool. Although you may suffer temporary frustration, discomfort, and anxiety, these feelings can facilitate self-understanding and personality development. Because you must deal with the situations yourself, you will learn. The very experiences that disrupt your personality and its relationship to your surroundings will be the basis upon which you can build an expanded, enlightened personality.

Half the battle of cultural adjustment is won if you realize you will experience it. And the other half is won by using your cultural sensitivity to learn and make the adjustment a positive experience. Once you realize that many of your problems are caused by your failure to understand another's cultural background, you will also realize that you can gain an understanding and learn to communicate. Then you can really start enjoying yourself.

Review

Apply the principles you have learned in the preceding pages to complete the following exercise. Check your response to the following situations. You may wish to consider what reaction might be correct in a specific culture, or what variety of responses are possible between different cultures. Note your reasons for the choice you made. Then ask: Why?

1. You take a shoe to the repair shop. The repairman promises he'll have it finished for you by the next morning. When you stop in the next day, he has not begun to repair your shoe, but promises to get to it in the afternoon.

[] You ask when you can check back to get the shoe.
[] You angrily ask him why he doesn't have the shoe ready as promised.
[] You tell him you'll be back at three o'clock and if it isn't repaired you'll take it elsewhere.
[]

2. You are alone for an afternoon. You decide to visit some downtown shops. After visiting a number of stores, you want to go home. However, you don't speak the language, and you have no idea where to go to catch the bus home.

[] You find a friendly-looking man and try to ask his help using "sign language."
[] You ask some shop owners if they can direct you to someone who speaks English.
[] You decide to walk for a few blocks and see if you pass a bus stop.
[]

3. At a social gathering you are introduced to a friend of the host. He is anxious to practice his English. He engages you in a conversation about the United States. All the while he is standing very close to you and is fingering your lapel and squeezing your arm.

[] You patiently and pleasantly answer his questions.
[] You back away so he cannot touch you and continue the conversation at a distance.
[] You find a reason to excuse yourself and manage to avoid him the rest of the evening.
[]

4. Returning home one hot, humid afternoon, you go to the kitchen to fix lunch. Some food was left out on the table and has attracted some large, hungry insects, which scurry to safety as you enter the room.

[] You scream, slam the door and refuse to enter the kitchen until it has been fumigated.
[] You ask advice of your neighbor about how to properly store the food so that it will not attract rodents and insects.
[] You move to another "cleaner" apartment.
[]

5. You express your thirst to your hostess. She immediately disappears and returns with a glass of iced water. You have been warned about drinking untreated water in this country.

[] You tell her you're not thirsty after all.
[] You thank her and drink the water.
[] You ask her if the water has been previously boiled.
[]

6. You visit the outdoor market. You hadn't intended to buy anything. The vendors are shouting their wares. Some grab your sleeve or step in front of you to prevent your passing as they loudly encourage you to buy.

[] You pull away from the street vendors and leave the market as quickly as possible.
[] You observe how other people are "turning down" the insistant salesmen. Using their techniques you continue to browse through the market.
[] You angrily push the vendors aside.
[]

7. When introduced to a man, he says, "You must come dine with us some time."

[] You say, "Thank you," and continue the conversation, knowing his invitation was merely a formality.
[] You make an appointment to dine with the family.
[] You ignore his invitation and continue the conversation.
[]

8. You visit a host family for the first time. The entire family is present. All are smiling and obviously pleased to meet you. However, only the male adults extend their hands as you approach them.

[] You shake hands with the male adults only.
[] You shake hands with all of the adults and the children.
[] You shake hands with the male adults and look for a sign from them as to whether the women and children should be approached.
[]

9. You are a speaker at a public meeting. As another man addresses the audience you begin to feel tired and stiff. You want very much to stretch your arms and to relieve your legs by crossing them.

[] You wait until the speaker is finished, then you stretch your arms and legs.
[] You refrain from stretching but you do cross your legs.
[] You control yourself and do not stretch nor cross your legs.
[]

10. Most of your co-workers, natives of the culture, give you disapproving looks as you leave to go home, while they all prepare to play ball together for a few hours before they go home.

[] You take off your coat and play with them.
[] You evade their glances and leave as quickly as possible.
[] You explain to some of those standing nearby that you have an appointment; then you hurry out.
[]

11. You take your child to a school to enroll him. The door guard, however, will not allow you to enter the building to see the headmaster.

[] You assure him you are there only to see the headmaster and beg him to let you pass.
[] You threaten to report him if he doesn't let you in.
[] You ask a local friend how you can gain access to the headmaster.
[]

12. Some workers under your supervision are late in completing their work and are not doing it properly.

[] You call the worst offenders to your office, confront them with the problem, and tell them they will be fired if they do not shape up.
[] You explain the problem to the men and let them know you expect each one to fulfill his work obligations.
[] You don't do anything.
[]

13. You are unfamiliar with the native currency. In a store, you indicate the item you wish to buy. You ask the clerk how much it costs. You do not understand his response.

[] You try to communicate with "sign language."
[] You hold out some money and motion for the clerk to take the price of the item.
[] You try to locate someone who speaks English to help you.
[]

14. As you enter a home, you begin to remove your shoes, but your host insists it is not necessary for you to do so.

[] You remove your shoes.
[] You leave your shoes on.
[]

15. An acquaintance gives you a wrapped gift as he enters your home.

[] You unwrap the gift immediately.
[] You wait for the guest to invite you to unwrap it.
[] You wait until you return home to unwrap the gift.
[]

16. You are a passenger on a crowded bus. You have to get off at the next stop. You signal the bus driver,and he slows the bus down, but doesn't stop.

[] You are puzzled and resolve to watch other people getting off the bus to see how they signal the bus driver to stop.
[] You take a leap from the bus as it slows.
[] You become angry and yell at the bus driver to stop.
[]

17. You have invited a local family to your home for dinner. The meal is ready by 8:00, but your guests don't arrive until 9:30.

[] You don't comment, but serve your guests the overcooked food.
[] You tell your guests how rude they are for arriving so late.
[] You tell them you ruined the meal and you're very sorry. You suggest you all go out to a restaurant.
[]

18. Walking on the street, you are approached by a child who is poorly dressed and looks miserable and hungry. He extends his hand and begs for money.

[] You press a coin into his hand and wish him a good day.
[] You push him aside and tell him you have no money to give him.
[] You ignore him completely.
[]

19. You ask directions haltingly in a foreign language; the person you ask directs you to the wrong place.

[] You decide that from now on it would be wise to ask two or three people for directions.
[] You assume you asked the question incorrectly or you misunderstood when the man answered you.
[] You decide to ask directions from someone who can speak English.
[]

The following are some comments that frequently indicate that the speaker is experiencing "culture shock." What point of view could you take instead?

1. "How about cleaning this place?"

---

2. "Are they ever on time?"

3. "It's really different from home."

_____

4. "I've never seen so many poor people."

_____

5. "My friends back home will never believe that. . . ."

_____

6. "I can hardly wait to get back home so I can. . . ."

_____

Where have you been?

The need to communicate effectively with people of different cultures continues to increase. This booklet has presented an introduction to some of the basics of intercultural communication. Cultural differences and similarities between the United States culture and other countries were reviewed. Cautions were given that can help you prevent miscommunication. The suggestions made can help you to improve understanding through real "communication" of ideas across cultures.

Finally, some recommendations were made that can help a traveler adjust to the frustration and disorientation he usually will find in an unfamiliar culture.

It is not the intention of this booklet to tell you everything you must know to successfully communicate with others. The broad generalizations made will hold true only at certain times and places with different people.

Your efforts to empathize with others and to use their "language," both linguistically and culturally, will be well-rewarded. Learning how best to communicate with people of other cultures will also help you to become a more effective communicator with people of your own culture.

WHAT'S NEXT?

The appendices following can provide assistance to those with special communication challenges.

Appendix A gives suggestions for effectively using interpreters.

Appendix B contains guidelines for those who are involved more intimately with people in counseling or interviewing situations. Special considerations for interactions with those of other cultures are emphasized.

Appendix C is a summary of some aspects of communication and culture which can unite people who share basic attitudes and backgrounds. These characteristics can vary widely between cultures, resulting in misunderstanding or miscommunication, ...which you can learn to avoid.

Appendices

A. HELPING THOSE "IN THE MIDDLE": THE INTERPRETERS

B. SOME "WHYS" AND "HOW-TO'S" FOR EFFECTIVE INTERCULTURAL ENCOUNTERS

C. COMMUNICATION QUICK-CHECK

Meaning and values are most intriguing, and we have only begun our explorations of them--especially as they influence communication between differing people. Dr. Eugene A. Nida, in his *Exploring Semantic Structures*, uses the example of a scuba diver first visiting a coral reef. He is amazed, bewildered, and fascinated as he observes the life forms and intricate living interrelationships. Nida notes that we are first nearly overwhelmed by our discoveries. But, now that our exploring is begun there would be little chance of our turning away, for each new wonder leads into even more varied and excitingly expanded discoveries.

Discoveries of values and meanings are horizons and frontiers luring us on to fascinating new dimensions of living interrelations and communicating with people--the most intriguing focus in our universe. vlt

Appendix A

Helping those "in the middle": the interpreters

Your activities in another culture may require the use of an interpreter. Even if you know some of the language, your assignments may require that you have professional assistance. Properly using an interpreter will enhance your communication with the people of another culture. On the other hand, misusing an interpreter may have serious consequences. Special skills are required to be an effective interpreter, and equally important skills are needed to effectively use one.

When you have a message for an audience, your interpreter is in a precarious position--"in the middle." It is his challenge to translate the message so that your audience understands it as you want them to. And that means far more than just putting each of your words into another language.

It is possible for a person to "understand the words, but not the meaning," because emotions, patterns of thinking, and certain communicative techniques vary between cultures. The interpreter must phrase your message in such a way that others understand it almost as if it had never been translated. Effective use of an interpreter requires rapport between (1) you and your interpreter, (2) you and your audience, and (3) your interpreter and your audience.

The process by which one interprets is more complex than we might expect. Consider the following illustration of a simultaneous interpreter's challenge:

SPEAKER SAYS	INTERPRETER
Phrase 1	Listens to phrase 1.
Phrase 2	Translates phrase 1. Listens to own translation of phrase 1. Hears phrase 2.
Phrase 3	Remembers translation of phrase 1. Translates phrase 2. Listens to own translation of phrase 2. Hears phrase 3.
	. . . and so on!

These guidelines can help you help those "in the middle" and, by so doing, help your audience (be it one or many people) understand your message. The following are basic suggestions. Adapt them so that you can use, not abuse, your interpreter.

Before meeting your interpreter

1. SURVEY THE SITUATION. Learn as much as you can about the meeting. Where will it be, and who will be there? How long will you be expected to speak? Does this include time for interpretation? (Consecutive interpreting doubles your speaking time. If you are asked to speak for an hour, allow one-half of that time for the translation unless you are sure simultaneous translation is available and feasible.)

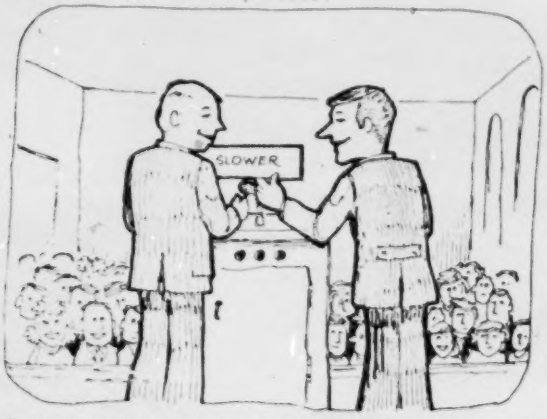
2. ORGANIZE YOUR MESSAGE AND MAKE A LIST OF DIFFICULT PHRASES. As much as possible, organize your message into short thought groups. List the words, phrases, and illustrations (e.g., technical terms, familiar expressions that are hard to understand for those who may have learned your language primarily from printed matter) that might give an interpreter difficulty. If possible, have these phrases translated before the presentation and give or send them to the interpreter.

Be sure your development of ideas is straightforward--without flashbacks, parenthetical additions, or footnote references. Examples should be clear, positive, unambigious, and as universal as possible. Avoid wordplay (e.g., "Plan your work; work your plan."); if you cannot, be sure to explain your meaning and give plain examples.

Review your message, if possible, with someone who speaks the host language. They may be able to tell you which areas will be difficult to translate.

3. REMOVE JOKES OR HUMOROUS REFERENCES. Avoid jokes or humorous references unless you have obtained them from representatives of the people to whom you are to speak. What is humorous in your own culture may not be humorous, may even be offensive, in the host culture.

4. LEARN SIGNIFICANT WORDS, PHRASES, QUOTATIONS, ETC. Learn words, phrases, quotations, greetings, and (positive) colloquial terms appropriate to your audience. Also learn when and where these can be used most effectively. However, your use of a few phrases may give the impression that you know more than you do. So be prepared to say something terminal in the host language, such as, "That's the limit of my present knowledge, but I am willing to learn more." Persons who have gone before you or who will coordinate your visit can help you learn these phrases.



5. TRANSLATE QUOTES AND CAPTIONS BEFOREHAND. Whenever possible, use quotes and other references, captions for visual aids, or other resource materials that have been previously or especially translated. A translation service may be able to provide these for you if you allow sufficient time. Otherwise, you will want to send the interpreter copies of these materials before your presentation.

6. SEND INTERPRETER A COPY OF PRESENTATION. If possible, send a copy of your entire presentation to your interpreter ahead of time. You might also send a list of questions you expect your listeners to ask and your tentative answers.

7. PRACTICE DELIVERING MESSAGE. Practice delivering your presentation so that sentences are clear and meaningfully paced (not too fast or too slow and not as if they were being read.). Eliminate "uh's" and unnecessary interjections, such as "you know," "etcetera," "and so forth."

8. PRACTICE WITH A STAND-IN INTERPRETER. If possible, have a speaker of the host language react to a practice presentation of your message. Or, get a friend or member of your family to act as your practice interpreter, paraphrasing your message into simple English. This may give you some idea of problems which may arise in translating your ideas into another language and culture.

Getting to know your interpreter

1. DETERMINE INTERPRETER'S METHOD. Before your presentation you should ask what method your interpreter prefers, as interpreters vary in experience, language background, and method prefeence. If possible, work with the interpreter before the actual presentation.

2. ADJUST YOUR PRESENTATION TO THE INTERPRETER'S METHOD. "Inexperienced interpreters" tend to translate word for word. You should keep it simple. Speak in brief sentences, using a minimum of words to express complete thoughts. Avoid using many adjectives, parenthetical statements, compound phrases, or vague references to other ideas.

"Experienced interpreters" will probably want to interpret complete thoughts. You should plan to speak in short thought-groups or paragraphs. Let the interpreter translate one thought before you proceed to the next. Avoid using "flowery" terms and phrases, long quotations, or extensive outlines, and avoid giving more than two points at a time.

"Very able interpreters" often translate simultaneously, speaking as you do. Speak in a natural voice and at a moderate rate. You do not want to rush or "drown out" the interpreter. Give your thoughts as freely as possible without letting the interpreter's speaking bother you.

3. PREARRANGE SIGNALS TO USE. Decide with the interpreter what signs will indicate that you are going too fast or too slow or that the audience does not understand. Your signs might consist of unobtrusive hand signals or cards with the words, "Too Fast," "Too Slow," and "Not Understood" placed where the interpreter can point to them as necessary.

4. EXTEND FREEDOM TO THE INTERPRETER TO INTERJECT EXPLANATIONS. Give the interpreter freedom to interject explanations or clarification of terms or visual aids as necessary.

5. DETERMINE AN APPROPRIATE METHOD TO THANK YOUR INTERPRETER. In some cultures or language areas, it may be embarrassing to be thanked in public. In others, an interpreter would lose face if not thanked publicly. Find the appropriate way and place to show your appreciation. A third person from the cultural area can help you determine what to do. If appropriate, you may want to express appreciation simply as you conclude your presentation. If this is something that should be avoided, find an appropriate way to thank your interpreter in private.

Working with the interpreter

1. RELAX. Or at least try to seem unruffled. That's a special key to effective communication. Usually you will be speaking with friends anxious

to hear what you have to say. Your interpreter makes it possible for you to convey your message.

2. SPEAK TO THE AUDIENCE RATHER THAN TO THE INTERPRETER. Speak slowly, distinctly, and directly.

3. ALLOW THE INTERPRETER MORE ACCESS TO THE MICROPHONE than you take if only one is being used. Too much back-and-forth use of a microphone can distract from your message.

4. BE SURE YOUR INTERPRETER CAN SEE YOUR LIPS, FACIAL EXPRESSIONS, BODY MOVEMENTS, AND ALL VISUAL AIDS. Frequently these convey more than your words.

5. OUT OF THE CORNER OF YOUR EYE, WATCH YOUR INTERPRETER. Looking directly at him may make him nervous or embarrassed. If you note a puzzled expression or a prearranged signal, rephrase what you are saying in more simple terms.

6. NEVER ASK AN INTERPRETER PUBLICLY IF YOU ARE BEING UNDERSTOOD. Avoid looking at the interpreter as if to say, "What is the problem?" Use a prearranged signal as suggested above. Respect the interpreter enough to avoid embarrassing him. If you did not have time to prearrange signals, it is better that you restate or rephrase your thought than that you risk embarrassing him with direct questions.

7. IF YOUR INTERPRETER ASKS A QUESTION, ANSWER IT AS SIMPLY AS POSSIBLE. Avoid big words or lengthy explanations. You may look briefly at the interpreter when answering a clarifying question. However, avoid smiling or nodding affirmatively as this may be interpreted as being condescending. Return as quickly as possible to your presentaion. If questions are frequent, you are probably being too vague or are attempting to deliver too complicated a message.

8. GIVE YOUR INTERPRETER A CHANCE TO EXPLAIN VISUAL AIDS AS NECESSARY. Avoid interrupting the interpreter. Under the same circumstances, you would not want to be interrupted. A prearranged signal (a slight nod or other gesture) may indicate readiness to move on.

After delivering your message

1. FOLLOW UP WITH YOUR INTERPRETER. Take a few moments with the interpreter, preferably in private, to determine what in your presentation seemed most helpful to him and what seemed the greatest challenge.

2. TAKE NOTES TO MAKE YOUR NEXT EXPERIENCE EASIER. These notes may be shared with others who use the interpreter or who follow you to this cultural or language area.

3. WHERE POSSIBLE, KEEP A LIST OF NEWLY DEFINED WORDS OR PHRASES. Pass these on to those who follow you in the cultural or language area. Be sure that you record the translation accurately.

Use a form like the one below as you approach your experience with an interpreter. Note the things you should DO in each circumstance listed below, prior to, during, and after your message is delivered:

BEFORE MEETING YOUR INTERPRETER:

GETTING TO KNOW YOUR INTERPRETER:

AFTER DELIVERING YOUR MESSAGE:

Appendix B

Some "whys" and "how-to's" for effective intercultural encounters

AIM: To help prepare leaders, teachers, counselors, and other intercultural communicators in business, government, religion, professional services, or private concerns for successful interaction with people who come from differing backgrounds by (1) teaching,(2) reminding, or (3) reinforcing the principles of effective intercultural communication.

The purpose of intercultural meetings may be to elicit information, to instruct, to share, to counsel, to interview, or to motivate response. Complex communication processes are involved, especially when such encounters are intimate.

Studies have shown that only about 5-10 percent of usual face-to-face communication depends on *words* used. Approximately a third comes from how the *voice* is or is not used. Over half is communicated by facial expressions, and body movements. Other assumptions of the communicators and the circumstances of the meeting also "communicate."

Intercultural encounters may require a degree of sensitivity not needed in situations involving similar cultures. In every culture certain feelings or assumptions influence how a member of that culture will act, and they determine what roles he will assume and what values he will place on certain things, events, and ideas. These feelings and assumptions may not necessarily be right or wrong, not even better or worse; they may just be *different*.

The purpose of these guidelines is to make you aware that there are differences between intercultural encounters. Your "style" may or may not be effective in an intercultural setting. As you anticipate an encounter, the challenge is to familiarize yourself with the ways of the people in the other culture, so as to enhance rather than hinder communication.

For example, in each of the following situations every answer may be correct. It just depends on the culture.

1. When greeting, a person would:

   A. bow.
   B. chake hands.
   C. embrace.
   D. do something other than A, B, or C.
   E. do nothing special.

2. Conversation is best conducted:

   A. from behind a desk or table.
   B. from across the room (but with no desk).
   C. next to each other.
   D. without regard to seating arrangements.
   E. in a way not known to this reader.

3. Conversational distance is generally:

   A. 3-12 inches.
   B. 12-18 inches.
   C. 18-36 inches.
   D. irrelevant.

4. To establish rapport, you should ask questions about:

   A. family or work.
   B. political or religious beliefs.
   C. interests or hobbies.
   D. the purpose that brought you together--and none of the above.

5. Shaking the head from side to side means:

   A. "Yes."
   B. "No."
   C. nothing.
   D. that someone is sleepy.

6. If participant sat quietly with head bowed and hands in lap, your assumption would be that he:

   A. lacks interest or is uncooperative.
   B. fears you.
   C. respects you.
   D. is confused.

7. A person receiving commendation for excellent personal performance should feel:

   A. that he or she has received a compliment, an incentive to continue excelling.

B. offended, because group identification is more important than individual recognition.
C. embarrassed, because he or she is not used to being complimented.
D. confused, unable to respond.

Why should you be concerned?

All individuals in a communicative encounter must accept some cultural differences, but *you* carry extra responsibility. If you are in a leadership position, *you* can set the mood for the encounter and subsequent relationship. The initiative for implementing necessary adjustments in behavior begins with the leader. As the follower or peer feels accepted and understood, reactions and responses will be more meaningful.

Why are you having the encounter?

Now that you have focused on the need for increased responsibility, awareness, and ability in intercultural encounters, you should determine the reasons (there may be one or several) for a specific encounter:

1. to work out a compromise when goals differ
2. to combine knowledge and skills to solve a difficult problem
3. to discuss a controversial issue that may affect organizational stability
4. to guide a person toward solving a problem
5. to express anxiety about a personal crisis
6. to work for a common goal, with one person directing the other
7. to determine worthiness or capability for assignment
8. to reprimand for serious error
9. to have a brief exchange about some minor technical detail
10. to elicit information necessary for making a decision or solving a problem.
11. to gain positive support for a decision or position

The objective of the encounter will usually determine the "best" approach in each culture.

What variables should be considered before or as the encounter takes place?

Certain variables affect the accomplishment of goals, especially within an intercultural setting. Be aware of and, if necessary, adjust to, the following variables:

1. Participants' roles and relationships to each other:
   - A. Are roles and relationships appointed, elected, inherited, earned, or assumed?
   - B. Is the situation business related, social, religious, or private?
   - C. Are the participants family, friends, colleagues, rivals, strangers, or enemies?
   - D. Are conditions intimate, casual, formal, positive, negative, neutral, mandatory, or voluntary?
   - E. Is the encounter between equals or between superior and a subordinate?
   - F. Others?
2. What are some cultural variations?
   - A. How close to one another do people sit or stand?
   - B. How contact oriented is the other culture?
   - C. How long should each session take?
   - D. How concentrated or superficial should the encounter be?
   - E. How do crossing legs, use of hands, facial expressions, and other gestures affect response?
   - F. What do environment, temperature, time of day, etc. "tell"?
   - G. How do differences between participants such as education, vocation, money, or lifestyle affect the encounter?
   - H. How do differences in the roles and relationships of participants affect the encounter?
   - I. Others?

A three-step approach (Contact--Continuing Encounter--Conclusion) will facilitate more effective communication during an intercultural encounter.

1. THE CONTACT. How do you meet and relate with persons of other culturs during the initial phase of interaction? You should know:
   - A. How to use the appropriate greeting.
   - B. How to determine the best way to make

the other person feel comfortable and responsive.

C. How to decide whether the mood should be businesslike or informal.

2. CONTINUING THE ENCOUNTER. You should usually consider the following while trying to accomplish the defined purpose of people of various cultures:

A. Attitude

1. Understand yourself before attempting to understand others. Accept yourself and others as "important."

2. Be aware that different people view their surroundings differently. Listen and try to understand each point of view. Be tolerant; at the same time, however, be true to yourself and your ways.

3. Be genuinely concerned about the feelings and welfare of others.

4. Help other people capitalize on their strengths; help also to correct weaknesses that can be modified with reasonable effort.

5. Have confidence in each person's ability to consider and/or choose what may be best in a given situation.

6. Cooperatively list possible solutions (there are few perfect solutions to many of life's problems, especially between cultures).

7. Keep confidences.

8. Always be willing to learn.

9. Others.

B. Interaction

1. Greater empathy should be manifested than in many one-culture settings. Avoid condescending attitudes or words and gestures that might offend.

2. Remember that effective intercultural encounters may take more or less time (or more or fewer sessions) than anticipated and should proceed at a relaxed pace.

3. Simple instructions are essential. Use tact in explaining or clarifying. Help the other individual maintain self-respect ("save face").

4. Use the other person's manner of thought and expression whenever necessary or possible.

5. In general, intercultural counseling is more directive ("advice giving") than nondirective ("aiding self-discovery or a solution").

6. Stay relaxed; don't let tenseness hamper the encounter. Humor varies between cultures. Learn what to use or avoid.

7. Try to teach the participant how to take increasingly greater responsibilities for decisions and actions.

8. If possible, suspend unnecessary judgment until all necessary details are available.

9. Do not misinterpret silence, a bowed head, or lowered eyes for hostility or shame. For many people, especially Asians, silence and time for response are valued in the communication process as a compliment to the other person, showing that the ideas are worthy of careful consideration.

10. Allow for periodic summaries and adequate feedback. Do all you can to show you are both on the same "wavelength" (you understand each other and the situation).

11. Others.

3. CONCLUSION. How do you successfully complete an encounter?

A. Summarize joint decisions.

B. Avoid introducing potentially confusing new ideas at the last minute.

C. Cut off at the right psychological time.

D. Check to be sure that everybody understands, agrees with, and is committed to plans for action.

E. Others.

Appendix C

Communication quick-check

Five questions

VITAL TO
SUCCESSFUL INTERCULTURAL COMMUNICATIONS

1. What MESSAGE do you want to communicate?
2. How IMPORTANT or RELEVANT is the message?
3. What CONDITIONS, CUSTOMS, CONCERNS, ATTITUDES, or VALUES hinder or help communication of the message?
4. What specific INTERPERSONAL or MEDIA communication methods SUCCEED, and WHY?
5. How do you determine message EFFECTIVENESS and the NEED for further communication?

How to map a communication

The following communication elements can help you determine what is unique or ambiguous in given encounters or with identification of significantly similar or different ideas:

[] WHO OR WHAT. . .?
(The sender, communicator, transmitter. May be a situation or idea, a symbol or code, an oral or visual or aural message, or a person.)

[] SAYS WHAT. . .?
(The message, information, directive, idea, or code to be decoded. Watch here for *Mis-talk.)

[] TO WHOM. . .?
(The receiver, listener, reader. May be a nation, group, individual, known or unknown to the sender.)

[] HOW. . .?
(The medium, channel of communication. May be a person or a form of media--radio, television, press, etc.)
[] Verbal [] Thought [] PSI (Para/ESP)
[] Non-Verbal [] Feelings [] Other:

[] WHY. . .?
[] Tell [] Convince [] Inform
[] Teach [] Sell [] Other:
[] Train [] Entertain

[] WHERE. . .?
[] Individual reading or listening or viewing
[] Conversation [] Public [] Class(room)
[] Private [] Meeting [] Other:

[] EFFECT. . .?
[] Acceptance [] Action [] Learning
[] Modification [] Interest [] Feedback
[] Rejection [] Reply [] Perception
[] Attention [] Interpretation

How to map *mis-talk

If you or the "other person" did not seem to give or get a message, what happened, especially in an intercultural situation? What went out of kilter with the communicative filter, lens, mirror, or prism that either of you were using to achieve understanding? It could be:

[] MIS-TALK. You or the other person may have been talking when you possibly should have been listening. OR:

[] You did not allow for reasonable "feedback." OR:

[] There was too much noise or static. Other messages, whatever the source, were getting in your way. OR:

[] One of you was saying something in error, or giving a wrong impression, especially when this was affecting feelings or behavior. OR:

[] What one of you said or inferred was not of the same importance as to the other. OR:

[] "Paralanguage" (body/time/space/circumstances) "said" more than you meant them to. OR:

[] One or both of you may have lacked some ability or background in analyzing or synthesizing the other's cultural perspectives or communicative method. OR:

[] MIX-TALK. Both of you may have been talking, thinking, or doing, or going in different directions--usually because of some bias, preconceived response, or non-acceptance of the other person or the message.

How to map solutions

1. [] Review [] Rethink
[] Restate [] React positively
[] Rephrase [] Research the "appropriate"
[] Relisten

2. [] If time is urgent, reschedule. Plan for specific talk-through at an agreeable time, place, and circumstance.

3. Try the Problem-Solving Technique. Determine:
[] What is? [] Who'll do it?
[] What should be? [] By when?
[] Why isn't it? [] How evaluate:
[] Where start? [] How use effectively?

4. Use the motivating idea that the greatest enemy of your own communication is its own illusion. Sort out the "real."

How to map a people

The following summary lists some characteristics of cultures which you will need to know in order to communicate effectively.

1. GREETINGS -- appropriate or inappropriate gestures (such as handshake or touching), verbal greetings (what to say), how close together persons stand when greeting or conversing, conversation topics, etc.

   a... meeting a person the first time:
   b... everyday acquaintances:
   c... close friends:
   d... elderly people:
   e... women:
   f... youth:
   g... children:
   h... leaders in the culture:
   i... to show special respect:
   j... from a distance:
   k... use of family name or first name:
   l... use of titles (such as Mr. or Dr.):
   m... compliments with greetings: what to compliment, how to give and receive compliments, and when):

2. VISITING a family at home -- what should and should not be done in the following situations.

   a... greeting:
   b... entering the house:
   c... gifts and flowers (what is appropriate; when and how to give, receive and open gifts):
   d... compliments on possessions, decor, or to family members:
   e... proper conduct (in the living room, parlor, or guest welcoming area):
   f... conversation (what topics are best and when people usually talk):
   g... table manners (seating arrangements, when a guest should begin to eat, excusing oneself from the table, etc.):
   h... utensils and how to use them:
   i... conversation at the dinner table:
   j... compliments on the food:
   k... saying farewell and leaving:
   l... parties and social events (What should be remembered by a guest to best interact with the host and other guests? What is expected of the guest?):
   m... words to avoid:

3. TALKS, SPEECHES AND PUBLIC ADDRESSES to groups of people.

   a... subjects or topics which these people are especially fond of or those which should not be referred to:
   b... gestures which help or hurt communication:
   c... the way the speaker stands or sits in front of the group:
   d... hints on using an interpreter:

4. MEETINGS -- punctuality, best ways to begin and end the meeting, seating arrangement, eye contact, and using an interpreter.

   a... large formal meetings:
   b... small group sessions (about 3-15 people):
   c... private interview with an individual:

5. GESTURES -- those which help to carry a message and those which should be avoided.

   a... with hands:
   b... head:
   c... eye and eye contact, eyebrows, face (Is it customary to look a person directly in the eyes when speaking to him? What would be the reaction to this by a person in this culture?):
   d... legs (such as crossing the legs when sitting down):
   e... feet (moving things with them, pointing them at people, gesturing with them, putting them on one's desk, etc.):
   f... posture (standing and sitting down, hands on hips, etc.):
   g... touching (another person, male and female, etc.):
   h... shoulders:
   i... arms (such as folding them or putting them around another's shoulders):
   j... smiling and laughing customs (When is a smile appropriate or inappropriate? In what situations does a smile mean something other than happiness and good will?):
   k... yawning:
   l... calling someone to you with your hands (palm facing up or down, etc.):
   m... handing, passing, or giving things to another person:

6. PERSONAL APPEARANCE.

   a... clothing:
   b... eye glasses and sun glasses:
   c... hats:
   d... other:

7. GENERAL ATTITUDES of (1) adults, a. male b. female; (2) teenagers, a. male b. female, about.

   a... nature and man's role in it:
   b... society, groups, and the individual, self:
   c... wealth, clothes, possessions:
   d... work, success, failure, and fate:
   e... government, politics, taxes, police, welfare assistance:
   f... personality traits that are considered good or bad in a person:
   g... role of men and women:
   h... sexual promiscuity, abortion:
   i... time, punctualtiy:
   j... youth, teenagers:
   k... elderly people:
   l... physically or mentally handicapped:
   m... business and economic progress:
   n... war and the military:
   o... crime and violence:
   p... majority groups, races and minority groups (special likes, dislikes, or problems):

q... other nations and their people (special likes, dislikes, or problems):
r... longevity, retirement and death:
s... political systems (socialism, communism, imperialism, democracy, etc.):
t... humor:
u... promises, agreements, and trust:
v... community participation
w... revenge, retributions, repayment of wrongs received:
x... animals, pets:
y... showing emotions:
z... gambling, drinking alcoholic beverages, drugs:
aa... giving and receiving criticism:
bb... making decisions in business, among peers:
cc... education:
dd... what possessions or achievements indicate status (for men and women, adult and youth):

8. LANGUAGE -- dialects, use of English, etc.

9. RELIGION -- general attitudes toward religion, predominant beliefs.

10. SPECIAL HOLIDAYS -- specific dates and how these holidays are celebrated).

11. THE FAMILY.

a... average size of family:
b... attitudes about the family and its role in society:
c... teenagers' role in the family:
d... role of the elderly in the family:
e... authority, obedience, roles of father, mother, and children (making decisions in the family):
f... system of family inheritance:
g... milestone experiences in life for a male:
h... milestone experiences in life for a female:
i... special activities which are used to show that a person has become an adult (or otherwise changed social status):
j... who in the family works (father, mother, children):
k... average daily schedule and activities for fathers, mothers, children:

12. DATING AND MARRIAGE CUSTOMS.

a... From what age does dating begin? How important is dating? Why?:
b... Is dating in larger groups or individual couples?:
c... common dating activities:
d... chaperones:
e... acceptable and unacceptable dating behavior:
f... engagement customs:
g... attitude about marriage:
h... age at which most men marry:
i... age at which most women marry:
j... how much influence the family has in deciding about marriages:
k... prerequisites to marriage (such as completion of education or financial independence):
l... desirability of children (birth control):
m... attitude about divorce:
n... attitude toward displaying affection in public (such as between husband and wife or parents and children):

13. SOCIAL AND ECONOMIC LEVELS -- including size of different general classes, average income and what it provides for the family, general housing conditions and possessions (such as refrigerator, range, toaster, cars, radios, telephones, televisions, etc.).

14. DISTRIBUTION OF GROUP -- rural or urban, what cities or areas, group population for areas concerned and what ratio group population is to total population in these areas.

15. WORK.

a... the economy of the group (What are the main occupations of the people, industries, and important products?):
b... individual work schedules (hours per day, days per week):
c... age at which people begin working:
d... choosing a job:

16. DIET.

a... average diet, size of meals, when they are eaten:
b... special foods which are usually given to guests:
c... Is mealtime important for some other reason than just nutrition?

17. RECREATION, SPORTS, ARTS, MUSIC, LEISURE TIME.

a... family cultural and physical recreation and sports activities (including vacations):
b... individual recreation, games, sports of children, youth, adults, and elderly:
c... distinctive arts of the culture which a visitor should known about):

18. HISTORY AND GOVERNMENT.

a... history of the group, including facts and events considered most important by the people and why:
b... heroes, leaders of the group and why they are esteemed:
c... group government systems, differences from regular local government:

19. EDUCATION.

a... education in the group:
b... any private education systems within the group:

20. TRANSPORTATION AND COMMUNICATION SYSTEMS -- their use and significance to the group.

a... bicycles:
b... individual cars and road system:
c... buses:
d... taxis:
e... other:

f... mass communication (such as TV, radio, newspapers, magazines):

g... individual interpersonal communication (such as telephones, postal service):

h... any special or unusual methods of trade, exchange, communication or transportation:

21. HEALTH, SANITATION, MEDICAL FACILITIES -- including general attitude about disease.

22. LAND AND CLIMATE -- including geographical effects on the history of the group, problems posed today by the geography or climate where these people are located.

23. "UNIVERSAL" SIGNALS OR NON-VERBAL CUES a newcomer should know that indicate approval or disapproval, acceptance or rejection in this society.

This list is a partial summary of some aspects of culture which can unite people who share the same basic attitudes, backgrounds, and lifestyles. Since these characteristics can vary widely between cultures they can be a source of misunderstanding and miscommunication.

For an exercise in understanding, try to describe yourself using the list above. Then describe how "differences can make a difference" with someone you know who IS different.

Now you are ready to try this with people of quite different cultures (ways of knowing, feeling, and doing). *Good luck!*

Resource aids

	*PRIMARY USER (May apply to all)					*PRIMARY EMPHASIS (Interrelative)					
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	Beginner	Social Scientist	Intercult. Comm. Specialist	Communicator	Management	Organization or Communication	Intercultural Communication	Language	Culture and Change	Interpersonal Relations
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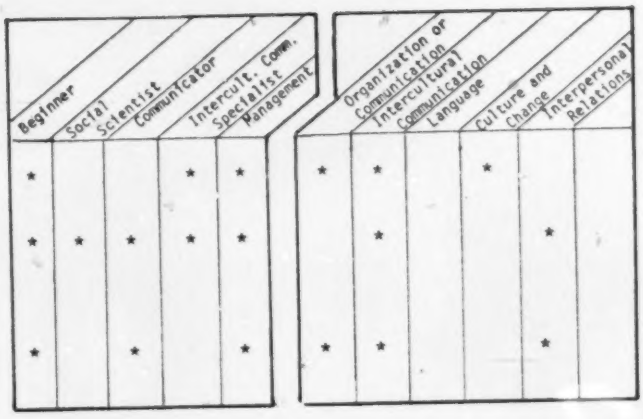

Others you should add:

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